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effort to "correct" the text. The best reading is perhaps Alimadra which Dey (p. 4) identifies with the Hotimordern or Yusifzai country north-east of Peshawar.

Kirāta, Mod. Kirantis in the eastern part of Nepal.

Tamara. They are refered to by Ptolemy (VII. 2.16) as Zamirai or Zamarai and are located beyond the Kirrhadai (Kirāta) near Mt Maiandros (Skt. Mandara). According to Mac Crindle (Ptolemy. p. 235) they may be placed in the Garo Hills district of Assam. Tamar (Shafer. Ethn. Anc. Ind., p. 134) is another name for Murmi, a Tibeto-Burmic language spoken in Nepal.

Haṁsamārga. Mod. Hunza district (J. U. P. H. S., July 1944, p. 48).

Karabhañjaka. (D 2, 6, K 3, 5 Karabhojaka). The digvijaya of Arjuna (MB. 2.24.24-6) clearly refers to two branches of Kāmbojas and only one has so for been mentioned in this catalogue. These of the present text would appear to be identical with the Paramakāmbojas of the digvijaya text and may be located in the Galcha speaking areas of the Yarkand Valley (Jayacandra. Bhāratbhūmi aur uske nivāsī. p. 313).

Such are the correspondences between the texts of the geographical lists of the Mahābhārata and purāṇas.

# THE HARACARITACINTĀMAṆI—ITS ŚAIVA LEGENDS AS COMPARED WITH THOSE OF THE PURĀṆAS

BY

KANTA GUPTA

[ जयद्रथकृतः हरचरितचिन्तामणिनामकः काव्यग्रन्थः शिवचरित्रस्य शैवदर्शनस्य माहात्म्यस्य च प्रख्यापकोऽस्ति। कविनाऽत्र शिवस्य सर्वदेवातिशायित्वं प्रतिपादितम्। पुराणेषु शिवचरित्रं विशदरूपेण वर्णितं वर्तते। अस्मिन् निबन्धे हरचरिते वर्णितानि शिवाख्यानानि पुराणेषु कुत्र उपलभ्यन्ते इति अन्वेषितम्। संक्षेपतः प्रतिपादितं यत् हरचरितचिन्तामणौ प्राप्तानि शिवमहत्त्वप्रतिपादकानि चरित्राणि अन्येषु पुराणेषु अपि वर्तन्ते। शैवदर्शनस्य धर्मस्य च प्रतिपादकदृष्ट्या हरिचरितचिन्तामणिः महत्त्वपूर्णो ग्रन्थो वर्तते। ]

The *Haracaritacintāmaṇi*, a poem on the deeds and exploits of Hara, is conclusively attributed to poet *Jayadratha*[1], who bore the titles of Mahāmaheśvarācārya and Rājānaka. The deeds of the three-eyed Lord have been compiled here according to the texts[2] and the contents of the poem are in strict conformity with traditions and nothing is repugnant to them[3] as asserted by the poet.

Further the Kāvya proposes to deal with Śaiva philosophy and its tenets[4]. Jayadratha has emphasized the superiority of Śiva over all other divinities throughout the Kāvya.[5] In his zeal for Śaiva religion and philosophy, he does not hesitate to criticise and refute the tenets of other religions like Buddhism[6], Sāṁkya and Yoga. This is further shown by the fact that even small and simple acts of

1. (a) Bühler, G. *Kaśmira Report*, p. 61. *Journal of the Bombay Branch of the Royal Asiatic Society*, Extra Number, 1877.
   (b) Aufrecht, Theodor, *Catalogus Catalogorum*; i, 7546, ii, 182b; 236b.
2. चरित्रचित्राणि त्रिनेत्रस्य शास्त्रदृष्टानि गुम्फये
   Jayadratha, *Haracaritacintāmaṇi*, Intro 5.
3. *Ibid.*, XXX 126, 127.
4. *Ibid.*, XXX 2.
5. Jayadratha, *Haracaritacintāmaṇi*, X 124, XIX 40.
6. *Ibid.*, XIII, 74-92; XVII 79-82.

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worship like offering flower or Dhūpa to Śiva is said to yield far more beneficial results than the performance of several sacrifices.[1]

To stress Śiva's supremacy, the beginning of each chapter (Prakāśa) provides the philosophical basis for the incidents connected with Lord Śiva, while the concluding verses briefly touch upon the essence of story or the glory of Śiva, enjoining upon the readers utmost devotion to Mahādeva.

Jayadratha has thus dealt with Śaiva legends, myths and Śiva's various incarnations in great detail. The work apparently partakes the characteristics of Purāṇas. As a Purāṇa deals not only with the five topics of creation of universe, its destruction, genealogies of Gods, the ages of Manus and history of the kings[2], but also with various other subjects like description of earth (*Bhuvanakośa*), fasts, prayers, pilgrimages, avatāras of God and tenets and supremacy of a particular deity. The Haracaritacintāmaṇi, likewise, deals with ancient legendary lore, myths, incarnation of Śiva, fasts, festivals, prayers, pilgrimages and so on.

The *Haracaritacintāmaṇi* also refers to various wellknown Tīrthas and other sacred sites of Kashmir. Of the whole list of 51 Māhātmya texts collected by M.A. Stein,[3] apart from other sources like Purāṇas, the *Haracaritacintāmaṇi* is given as the source of Kapaṭeśvara and Piṅgaleśvara avatāras. It has been righty observed, "The Haracaritacintāmaṇi of Jayadratha is not really a Mahākāvya but work of Māhātmya type, which retaisn in the śloka metre old and new Śaiva legends, some of which are distinctly connected with places of pilgrimage in Kashmir".[4]

Jayadratha's extensive description of the glorious acts of Śiva and his consort Pārvatī based on the accounts given in the extensive religious literature, bespeak his deep learning as both the commonly prevalent and uncommon Paurāṇic legends and lores. A close analysis will undoutedly prove that the *Haracaritacintāmaṇi* is really a repository of various well known and less known legends and lores.

1. *Ibid.*, XVII, 83-88.
2. सर्गश्च प्रतिसर्गश्च वंशो मन्वन्तराणि च ।
   सर्वेष्वेतेषु कथ्यन्ते वंशानुचरितं च यत् ॥
   *Viṣṇupurāṇa*, III. 6,24.
3. Stein, M.A., *Kalhaṇa's Rājataraṅgiṇī*, Vol. II, pp. 491, 492.
4. Das Gupta, S. N. & De, S. K., *History of Sanskrit Literature*, pp. 323, 324.



Śiva, being the supreme power, controls all the deities including even Brahmā and Viṣṇu. This supremacy is portrayed in various legends.

In Jvālāliṅgāvatāra—to settle the dispute between Brahmā and Viṣṇu for their supremacy—Lord Śiva appeared as Jvālāliṅga to test them and finally established his own supremacy over all.[1] This popular legend is mentioned often in the various Purāṇas, though with minor deviations.[2]

The incidents narrated in the Kāvya correspond closely to those in the *Liṅgapurāṇa*.[3]

The story of the enmity between Gods and Demons, the churning of the ocean to get ambrosia at Brahmā's bidding, appearance of *Kālakūṭa* which was a terror to all, and the drinking of the same by Lord Śiva[4] is quite popular in Purāṇas.[5] The *Matsyapurāṇa* seems to be the model for this legend in our Kāvya, as the story given here appears as a paraphrase of that in the *Matsyapurāṇa*.

The narrative of *Andhaka* is given.[6] His severe penance to get the boon of invincibility from Brahmā, his torturing the Gods, desiring to marry Durgā and being placed by Śiva on his trident, this story is given here as dealt with in *Śivamahāpurāṇa* and *Matsyapurāṇa*.[7]

1. Jayadratha, *Haracaritacintāmaṇi*, i. 2-100.
2. (a) *Padmapurāṇa*, Sṛṣṭikhaṇḍa, XLI, 19.
   (b) *Mārkaṇḍeyapurāṇa*, LXXXI, 50-78.
   (c) *Kūrmapurāṇa*–Pūrvārdha, XXV1, 64-110.
   (d) *Śivamahāpurāṇa*–Prathamā-vidyeśvarasaṃhitā, VI, VII.
   (e) *Śrimaddevībhāgavatam*, I, 9, 4-82.
   (f) *Matsyapurāṇa*–CLXX, 1-30.
   (g) *Liṅgapurāṇa*—Pūrvabhāga, XVII, 1-91.
3. *Liṅgapurāṇa*–Pūrvabhāga, XVII, 1-91.
4. Jayadratha, *Haracaritacintāmaṇi*, III, 3-78.
5. (a) *Matsyapurāṇa*, CCL 5-61, (b) *Skandapurāṇa*, माहेश्वर खण्डस्य केदारखण्ड IX, 1-113 ; X, 1-87.
   (c) Ibid. वैष्णवखण्डस्य वासुदेवमाहात्म्यारम्भ XI, 130.
   (d) *Śrīmadbhāgavata*, Vol. II, VIII, 7. 18-43.
   (e) *Śivamahāpurāṇa*, तृतीयरातरुद्रीयसंहिता XVI, 1-7.
6. Jayadratha, *HCC* V, 3-107.
7. (a) *Śivamahāpurāṇa* द्वितीयरुद्रसंहिता चतुर्थयुद्धखण्ड XLIV, 1-71 ; XLV, 1-54, XLVI. 1-39.
   (b) *Matsyapurāṇa*, CLXXIX, 2-40.

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The supremacy of Śiva is further brought out by the story in which seeing the failure of the *Brahmadaṇḍa* of Brahmā to destroy Śarabha, Viṣṇu propitiated Śiva and got Sudarśana Cakra, with which he vanquished him and many other demons.[1] In *Śivamahāpurāṇa* and *Liṅgapurāṇa* Viṣṇu propitiated Śiva by offering one lotus for each of Śiva's thousand names and unable to find any more lotuses, offered his own eye. Śiva was highly pleased with this and granted him the Cakra.[2]

The story of demon Tāraka, his atrocities, the supplication of Gods to Lord Śiva for creation of a General to lead the force of Gods, Śiva's marriage with Pārvatī, the birth of Kumāra and the destruction of Tāraka by Kumāra[3]—is dealt with frequently and in detail in many Purāṇas.[4] Although this story is narrated in different Purāṇas, Jayadratha seems to have not only followed the same pattern of facts but also same mode of expression and phraseology as found in *Padmapurāṇa* and *Matsyapurāṇa*.

In *Svayambhunāthāvatāra*—the story of three invincible demons Vidyanmālin, Tāraka and Kamala who after propitiating Brahmā, got control over the wonderful Tripurā, is given. They had steadfast devotion unto Śiva but were misguided by Bṛhaspati, who with the help of his intellect, wanted to spread Buddhism. They lost faith in Śiva, who consumed Tripura by the blazing fire[5]. This

1. Jayadratha, *HCC* VII, 4-64.
2. (a) *Śivamahāpurāṇa* चतुर्थीकोटिरुद्रसंहिता XXXIV, 1-35.
   (b) *Liṅgapurāṇa* –DCVIII. 1-187.
3. Jayadratha, *HCC* IX 3-261.
4. (a) *Śivamahāpurāṇa*, द्वितीया रुद्र संहिता, तृतीय पार्वती खण्ड. 1-11; IX 3-34; XII, 1-34; XIII-LVIII; Ibid चतुर्थ कुमार खण्ड II 8-67; IV 29-40; V-X.
   (b) *Skandapurāṇa*, Vol. I XX 39-74; XXI-XXX.
   Ibid. द्वितीय कौमारिक खण्ड. XXX-XXXII.
   (c) *Brahmavaivartapurāṇa*, Vol. I चतुर्थ कृष्ण खण्ड
   Ibid, Vol. I तृतीय गणपति खण्ड XXXIX-XLI; XLIV & XLV. XIV-XVI.
   (d) *Padmapurāṇa* सृष्टि खण्ड XLV 134-482; XLVI 121-216.
   (e) *Matsyapurāṇa* 154, 1-513; 158, 23-49; 159, 13-43; 160, 1-21.
   (f) *Varāhapurāṇa*, XXII, 1-48.
5. Jayadratha, *Haracaritacintāmaṇi*, XXII, 3-218.



story also is often described in the Purāṇas[1]. In *Śivamahāpurāṇa* and *Liṅgapurāṇa*, Viṣṇu was approached and he created a man from māyā and directed him to make a Śāstra against Śruti and Smṛti. In *Śrimaddevībhāgavatam*, the story is the same as in the *Haracaritacintāmaṇī*, but here Bṛhaspati preaches Jainism and not Buddhism.

In the legend of *Kapaṭeśvara-avatāra* the story of cutting Uṣas's head by Viṣṇu and its reunion effected by Bṛgu is given. Uṣas cursed Gods to become stones, wood and straw and Viṣṇu to become liable to birth and death. Śiva, to favour Viṣṇu and other Gods, incarnated as Kapaṭeśvara and bestowed on them unexpected results[2]. This incident is narrated differently in Purāṇas. In *Śrīmaddevībhāgavata* and *Matsyapurāṇa*, Viṣṇu cut Kāvyamātā's head, when demons took refuge under her and Śukra was away to get a sacred mantra from Śiva. Further, it was Bhṛgu, who cursed Viṣṇu to take frequent birth on earth and not Uṣas as is given in the *Haracaritacintāmaṇi*.

The legend of the severe penance of Kṛṣṇa to get a son and his worshipping Śiva, who fulfilled his desire[3], is dealt with similarly in different Purāṇas.[4]

Jayadratha attributes the fast of *Śrāvaṇī-Dvādaśī* to Śiva in the month of Bhadra, and the fast of other Dvādaśī-days to Viṣṇu.[5] In Purāṇas, however, this is associated with Viṣṇu alone.[6]

1. (a) *Śivamahāpurāṇa* द्वितीया रुद्रसंहिता पंचमयुद्धखण्ड I-X,
   (b) *Liṅgapurāṇa* पूर्वार्द्ध LXXI, 9-161, LXXII, 1-34.
   (c) *Śrīmaddevībhāgavata* पूर्वार्द्ध: IV, 12, 46-53; 13, 1-62; 14, 1-43.
   (d) *Matsyapurāṇa*, LXVII, 175-215.
2. Jayadratha, *Haracaritacitāmaṇi*, XIV, 3-169.
   (a) *Śrīmaddevībhāgavata*, IV, 11, 44-55; 12, 1-15.
   (b) *Matsyapurāṇa*, XLVII, 81-107.
3. Jayadratha, *Haracaritacintāmaṇi*, XX, 27-29.
4. (a) *Śivamahāpurāṇa*, सप्तमवयावीय संहिता पूर्वखण्ड XXIV 31-58; XXV 22-39.
   (b) *Skandapurāṇa* माहेश्वर खण्डस्य कौमारिकखण्ड XXVII 58-84; XXVIII 1-14; XXIX 39-53.
   (c) *Padmapurāṇa* सृष्टिखण्ड XLVI, 1-95.
   (d) *Matsyapurāṇa*, CLVII, 1-19.
5. Jayadratha, *Haracaritacintāmaṇi*, XXVI 3-74.
6. (a) *Padmapurāṇa*, सृष्टिखण्डम् XXIV, 1-20.
   (b) *Bhaviṣyatapurāṇa* उत्तरपर्व LXXV, 1-17.
   (c) *Varāhapurāṇa*, XLVI, 1-15.

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Śiva's great compassion, love, affection and kindness unto his devotees is reflected through various legends given is the *Haracaritacintāmaṇi*. In order to protect the devotees in distress, Lord Śiva performs miraculous feats and grants fearlessness and then the desired objects to his worshippers and followers.

The legend of king Śveta, his penance, Kāla's (Death) arrival to fetch him, Śveta's futile entreaties to be spared from the clutches of Kāla and Lord's compassion, and his consequent release from the bondage of death,[1] has been elaborately dealt with in the Purāṇas.[2] In *Liṅgapurāṇa*, the story is the same. But in *Skandapurāṇa*, as in the *Haracaritacintāmaṇi*, Kāla did not come in the beginning, and Śiva of His own accord saved Śveta, his devotee. In *Kūrma Purāṇa*, when Kāla was burnt, Śiva required Kāla for keeping up the order of the world.

The story of Śilāda's son *Viśaka*, his coming to the world as Nandin and pleasing Śiva by his penance[3] is given in the Purāṇas.[4]

The legend of Upamanyu, his longing for milk, his severe penance, Indra's appearance but Upamanyu's refusal to ask anything from him and the revelation of Śiva[5], is similarly given in the Purāṇas.[6]

The story of the descent of Ganges through the severe penance of Bhagīratha, Śiva bearing her on his matted locks, her name Jāhnavī,[7] are all narrated frequently in the Purāṇas[8]. In *Śrīmad-*

1. Jayadratha, *Haracaritacintāmaṇi*, II, 3-156.
2. (a) *Liṅgapurāṇa* पूर्वभाग XXX, 1-28.
   (b) *Skandapurāṇa* माहेश्वर खण्डस्य केदारखण्ड XXXII, 1-96.
   (c) *Kūrmapurāṇa*, उत्तरार्द्धे व्यासगीतारम्भ XXXVI, 12-37.
3. Jayadratha, *Haracaritacintāmaṇi*, IV, 3-89.
4. *Liṅgapurāṇa*, XVII, 1-38.
   Śivamahāpurāṇa तृतीया शतरुद्रसंहिता VI, 5-62 ; VII, 1-20.
5. Jayadratha, *Haracaritacintāmaṇi*, XIX, 3-88.
6. (a) *Śivamahāpurāṇa* सप्तमवायवीयसंहिता XXIV, 10-59, XXXV, 1-65.
   (b) *Ibid.*, पंचमी उमासंहिता १, 1-71 ; III, 1-78.
   (c) *Liṅgapurāṇa*, पूर्वार्द्ध CVII, 1-64.
7. Jayadratha, *Haracaritacintāmaṇi*, XXVIII, 3-38.
8. (a) *Mārkaṇḍeya Purāṇa*, LVI, 1-26.
   (b) Viṣṇupurāṇa, IV, 7, 2-6.



*devībhāgavata* and *Brahmavaivarta Purāṇa*, it is stated that king Bhagīratha propitiated Kṛṣṇa to bring Ganges on earth for the deliverance of his family. In *Śrīmadbhāgavata*, Gaṅgā herself was propitiated by Bhagīratha. At Gaṅgā's bidding, Bhagīratha worshipped Rudra, who accepted to bear the burden of Gaṅgā on his head.

The popular legends of Dakṣa, his sacrifice, the self-immolation of Dākṣāyaṇī, by Yoga, owing to the disrespect shown to Śiva, destruction of the sacrifice and finally enjoyment of all the fruits of sacrifice owing to Dakṣa's propitiation of Śiva[1] are often described in the Purāṇas.[2]

The story of the birth of the five-faced son to Mālinī, who drank the water from the whirl made by Pārvatī, his upbringing by Ganges but the claim by Pārvatī for him as her son, the conferment of special powers on him by Śiva and his being named Gaṇapati[3] is differently given in Purāṇas.[4] In *Liṅgapurāṇa*, at the request of Gods, Lord Śiva took the form of Lord of Gaṇas and endowed the child

(c) Śrīmaddevībhāgavata, IX, 11, 4-38 ; 12, 42-44.
(d) Śrīmadbhāgavata, IX, 9, 2-12.
(e) Brahmavaivartapurāṇa, Vol. I., प्रकृतिखण्ड X, 14-89.

1. Jayadratha, *Haracaritacintāmaṇi*, VIII, 3-75. सतीखण्ड
2. (a) *Śivamahāpurāṇa* द्वितीया रुद्रीयसंहिता, XXVII, 1-28 ; XXVIII, 1-8 ; XXXI, 1-36 ; XXXII, 1-59, XXXVII, 45-48 ; XLI ; XLII, 7-42.
   (b) *Śivamahāpurāṇa*, सप्तमीवायवीयसंहिता' 'पूर्वखण्ड' XVIII, 1-62 ; XIX, XX, XXII.
   (c) *Skandapurāṇa* Vol. 1, माहेश्वरखण्ड II-V ; Vol. II वैष्णवखण्ड वैशाखमासमाहात्म्य III, 1-55 ; Vol. IV काशीखण्ड उत्तरार्द्ध LXXXVII, LXXXVIII.
   (d) *Brahmavaivartapurāṇa*, Vol. II , XXXVIII, 5-10, XLII, 85-94 ; XLIII, 1-106.
   (e) *Padmapurāṇa* सृष्टिखण्ड V, 1-95.
   (f) *Kūrmapurāṇa*, XV, 1-99.
   (g) *Liṅgapurāṇa*, पूर्वार्द्ध XCIX, 13-120 ; C. 1-51.
3. Jayadratha, *Haracaritacintāmaṇi*, XVIII, 2-39.
4. (a) *Liṅgapurāṇa*, CV, 1-30.
   (b) *Brahmavaivartapurāṇa*, Vol. I. II, 16-31 ; III-IX ; XI, 1-34 ; XII, 1-59.
   (c) *Varāhapurāṇa*–XXIII, 1-38.

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with special powers. In *Brahmavaivarta Purāṇa* Pārvatī got the son by propitiating Viṣṇu. In *Varāhapurāṇa*, at God's request, Lord Śiva is said to have created one beautiful form with which Pārvatī was charmed and Śiva then cursed that person to have an elephant-trunk but later on conferred on him great powers.

Śiva and Śakti are inseparable like fire and its power of burning. She is the feminine aspect of nature and in union with Śiva is the cause of the entire creation. Śiva adopted Devī as his half of his own body, thus proving the unity and their inseparability like the word and its sense. The reason for this is given in the form of legend in which, enraged at the disrespect shown by Andhaka, one of Śiva's attendants, angry Pārvatī reported to Śiva who made her an inseparable part of his body.[1] This story of the Ardhanārīśvara form is given in the *Matsyapurāṇa*.[2] Thus Śakti like Śiva has unlimited powers. She is the giver of progeny, various Siddhis and is the benefactor of all in distress.

The story of humiliation of Pārvatī by Śiva, her transformation into Gaurī by her own Prowess and of the two lions Diṇḍi and Mahodara as her vehicles[3] is given in various Purāṇas. In *Śivamahāpurāṇa* being teased by Śiva who referred her as 'Kālī', Pārvatī propitiated Brahmā, who told her that through her own power, she could change her form to Gaurī. In *Skanda*, *Matsya* and *Pādma* Brahmā, knowing the reason for her penance, granted Pārvatī her desire.

Then is given story of the demons Śumbha, Niśumbha and Mahiṣa, who infatuated by the beauty of Durgā, wanted to marry her but were killed by the powers of mighty Durgā.[4] This legend is described in great detail, though with certain variations, in different Purāṇas. In *Skandapurāṇa*, at the request of Gods who were tormented by demon Mahiṣa, Gaurī with her Mohinī Śakti affected the mind of demon Mahiṣa, who wanted to marry her but was killed in the

1. Jayadratha, *Haracaritacintāmaṇi*, VI, 3-43.
2. *Matsyapurāṇa*, CCLX, 1-70.
3. Jayadratha, *Haracaritacintāmaṇi*, XXII, 3-38.
4. Jayadratha, *Haracaritacintāmaṇi*, XXIII, 7-146.
5. (a) *Śivamahāpurāṇa* पंचमीउमासंहिता XLVI, 1-63 ; XLVII, 1-66 ; XLVIII 1-50.
   (b) *Skandapurāṇa* माहेश्वरखण्ड तृतीयारुणाचलमाहात्म्यरय पूर्वार्द्धे X, 1-110; उत्तरार्द्धे XIX, 1-44.



encounter. In *Śrīmaddevībhāgavata*, at the request of Gods, Devī Ambikā created another beautiful form known as Kauśikī and both of them went to Śumbha's kingdom. At the news given by Caṇḍa and Muṇḍa, Mahiṣa wished to marry her but was defeated. In Varāhapurāṇa, it is Nārada, who reports to Mahiṣa about the pearless beauty of Vaiṣṇavī Śakti on Mandara mountain. Mahiṣa was, however, defeated in the battle.

The story of Jīmūtavāhana who was prepared to sacrifice his life in place of serpent Śaṅkhacūḍa to Garuḍa, who left him half-eaten, and who was later revived by Pārvatī[1] is given in *Bhaviṣyapurāṇa*.[2]

The sacrifice of Varavara an attendant in the palace of king Vikramāditya and his revival by Caṇḍī[3], is given in *Bhaviṣyapurāṇa*.[4]

Thus the *Haracaritacintāmaṇi* is a religio-philosophical poem dealing with the glorious feats of Śiva, his supremacy over all other Gods including Brahmā and Viṣṇu, his great compassion and love for his devotees and his unique inseparability from Pārvatī, who too is all powerful, kind hearted, donor of the desired fruits to her worshippers and followers. It thus clearly partakes the characteristics of the Purāṇas and Māhātmya-texts. M. Winternitz[5] and A.B. Keith hold the same view. The later says : 'Haracaritacintāmaṇi has some value for religion, at once a storehouse of Śaiva myth and evidence of Śaiva practices and beliefs.''[6]

(c) *Mārkaṇḍeyapurāṇa*, LXXXII-XC.
(d) *Śrīmaddevībhāgavata*, V, 11-28 ; 30-31.
(e) *Varāhapurāṇa*. XCII, XCIII.

1. Jayadratha, *Haracaritacintāmaṇi*, XXV, 3-98.
2. *Bhaviṣyatapurāṇa*, तृतीय प्रतिसर्गपर्वद्वितीयखण्ड XV; 7-40.
3. Jayadratha, *Haracaritacintāmaṇi*, XXVI, 3-63.
4. *Bhaviṣyatapurāṇa*, तृतीयप्रतिसर्गपर्व द्वितीयखण्ड III, 1-25.
5. Winternitz, M., *History of Sanskrit Literature*, p. 66.
6. Keith, A.B., *History of Sanskrit Literature*, p. 137.

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